A SERMON OF MORTALITIE:

Preached at the Funerals of Mr. THOMAS MAN.

AT

KINGSTON in SURREY,

FEB. XXi. 1649.

ISAIAH 40. VER. 6, 7, 8.

A voice said, Cry. And he said, What shall I cry? All flesh is grasse, and all the goodlinesse thereof is as the flower of the field. The grasse withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: Surely the people is grasse.

The grasse withereth, the flower fadeth; but the word of our God shall stand for ever.

Sermons
8.

LONDON,

Printed by RICHARD CONSTABLE, for the Author, 1650.

A

SERMON

Preached at the Funerals of

KING CHARLES.

BIBLIOTHECA BODLEIANA

Printed by R. CHARD CONSTABLE,
for the Author. 1650.

To his honoured Freind
Mr. *ABRAHAM COLFE*,
Minister and Pastor of the Church
of *CHRIST* at *Lewisham* in *Kent*,

Honoured Sir;

IN reverence to your Person, and in regard to your venerable Age, I have made choice of you to be the Patron of this Funerall Sermon: I present to your Eyes, what lately you heard with your Eares: It was Penned and Preached upon the occasion of your much esteemed Brothers death, and at the solemnizing of his Funerals: Your Christian Wis-

dome, according to the pregnancy of your Wit and Apprehension, hath approved hereof, and recommended it to the Presse. I intended it should have ended in the delivery of it; but yeelding to your just importunity, and the benefit of some private Freinds, I have made it publique: Besides these are dying Times, and mine is but a Sermon of Death to the Living: All that I desire is to mind us of our Mortalitie, to mind us of our Condition, that we are here as Strangers and Pilgrims; that we have here no abiding nor continuing City; that we dwell in houses of clay, whose foundations are in the dust, which

which ſhortly muſt be broken in peeces. The Lord fit us for the day of diſſolution, and the houre of our departure: The Lord grant that our laſt houre may be our beſt hour; that our work may be done before our day be done: That when we ſhall come to die, we may have nothing elſe to doe but to die: For the hour of death will be the buſie hour, then Satan will be buſie, and Conſcience will be buſie: Theſe things the Lord of Heaven and Earth root in our hearts. Sir, I deſire the Almighty God to bleſs and proſper you; the Lord accompliſh unto you your honourable and charitable intentions; And ſo I reſt,

Yours, in all Chriſtian obſervancie truly devoted, *R. G.*

Yours, in all Christian obligation,

truly devoted, N. C.

IN OBITVM
Viri Amplissimi, & Integerrimi
THOMÆ MAN,
Civis LONDINIENSIS.

AD
Dn. *ABRAHAMVM COLFIVM*
Τὸν μακαρίτην Fratrem; Ecclesiæ *Lewishamensis*
in *Cantijs* Ministrum & Pastorem
Vigilantissimum.
V. B. REIP. *N.*

PRincipibus *nasci, claroq; à sanguine Re-*(*gum,*
*In*fortunatis *prædicant veteres Sophi.*
At non Principibus diversus contigit artus,
Quàm qui tenenti sarculu obdurâ manu.
Sed repetunt etiam prima incunabula & illi,
Et sortiuntur funera cum plebe paria.
Nam neq; fas Hominis *prognatum semine quenquam,*
Est quicquid Humanum, *à se alienum credere.*
Huic *quoq; natus* Homo *cùm sit, tam Nomine, quàm*
Obire certum est omnia vitæ munia. (*Re,*
Extremo moriens igitur neq; deficit actu:
Sed & suprema jura naturæ subit.
Hoc voluit rerum series, supremus & ordo
Et Universi lex, stabiles servans vices.

AT

A r mutat inter longinquas mortis, & ortus,
Quid deceat Hominem *publico natum bono;*
Id vero obnixâ est sapientiæ quærere curâ;
Et quo perennet maximè nomen modo.
Hoc docuit longo concessa tempore vitæ,
Et mortuus quoq; Noster hic adhuc docet:
Inprimis celebrare Deum, Christiq; benignis
Meritis reponere unicam fiduciam.
Dein Hominem *natum sese meminisse, nec ultrà,*
Humana *quàm quod vis queat, contendere;*
Et casus contra firmato incedere vultu:
Humanitúsque *ferre quæcunq; accidant.*
Seq; parem magnis præstare doloribus, illos
Frangendo mentis strenuæ patientiâ.
Spargere per populos varia ἀνθρωπάρεσκα *latè,*
Quàmplurimis & benefacere mortalibus.
Posse voluptates, & luxum spernere mollem,
Virtutis uti rigidum decet satellitem.
Pectora cui tandem sunt hæc exculta per artes,
Laticéq; veri luminis vidit sacros;
Ille lubens, gratánsq;, potest occurrere fato.
Haud esse fortuita *Noster hæc docet.*

Ita censuit

GVLIEL. BVRTONVS;

Et ἀνθρωπάρεσκα scripsit, Regiovici ad Thamesim in Regnis.

A SERMON OF Mortalitie.

Iob. 14. ver. 14.

If a man die, shall he live againe? All the dates of my appointed time will I waite, till my Change come.

IN this Chap. *tanquam in Speculo*, as in a Glasse, you may behold, *Statum humanum*, Mans State and Condition: His lamentable Ingression into the VVorld, his sad Progression in the VVorld, and his miserable Egression out of the VVorld: The originall of this

disquiet and trouble is GOD'S Curse on the Woman; *Man that is borne of a Woman is of short daies, and full of trouble*, ver. 1. In the following Verses he is likened to a Flower, for his fading; to a Shadow for his declining; and his daies to the daies of a Hireling: Nay, hee sheweth mans bodily condition to be worse then a Tree; for a Tree cut downe may grow againe in the same place, but a man cannot: for there is hope of a Tree if it be cut downe, that it will sprout againe, and that the tender branch thereof will not cease; though the Root wax old in the Earth, and the Stock thereof dye in the Ground, yet through the sent of water it will bud, and bring forth Boughs like a Plant: But Man dyeth and wasteth away, is weakned or cut off; yea man giveth up the ghost, and where is he? In regard of bodily life, heis not; he lieth down, and riseth not, till the Heavens be no more, they shall not awake, nor be raised out of their Sleep.

Ver. 7. 8. 9. 10.

This Verse, that I have chosen for the present Occasion, acquaints us with these three things;

1. The Frailtie of this life present.

2. The Certaintie of the life to come.

3. Our Care and Watchfulnesse to be performed in the one, that we may enter into the other.

First, we have our fraile Condition in these words, *If a man die*; Implying by force of Logick this peremptory Proposition, *Man must die*.

Secondly, the Certaintie of our Resurrection

in

in these words, by way of Question, *Shall he live againe?* Where by a Question of Admiration, he puts it out of all doubt and question, *That man dying, shall surely rise, and live againe.*

Thirdly, the Duty of waiting for this Dissolution and Restitution of the Body, in these words, *All the daies of my appointed time will I waite, till my Change come.*

The words afford us three Doctrines.

First, the End and Terme of life is appointed, and die we must by ordinary Prescription; and this is, *Mors in olla*, Death is our Lot.

Secondly, a Change shall come by Death, and there shall be a generall Resurrection; and this is *Spes in Urnâ*, Hope in the Grave.

Thirdly, we ought daily to Prepare for Death, and to live in continuall Expectation thereof; and this is, *Viaticum in via*, Provision in the way.

First, the Term of our life is appointed, and die we must, no avoyding hereof; And that for these Reasons:

First, it is GOD's Will and Decree, *ver. 5. His daies are determined, the number of his moneths are with thee, thou hast set his bounds that he cannot passe*: As he set bounds to the Sea, hither shalt thou come, and no further, so this long shalt thou live, and no longer. *39 Psal. 5. Thou hast made my daies* (saith *David*) *as an hands breadth.* If GOD hath made them but an hands breadth, who can make them longer? *Pilate* would not alter his Writing. *19 Joh. 22.* Nor GOD his Decree that is

gone out. It was the first Doctrine preached to man after his Fall. 3 *Gen.* 19. *Dust thou art, and to dust thou shalt returne.* Not by any necessity of his created Nature, but because he sinned, GOD threatneth to make his End as base as his Beginning. Die then we must; Dance all in Deaths Ring; sooner or later we shall be cut downe by the Axe of Death, to be Fuell for Burning, or Timber for Building, to become a cursed Brand in Satans Furnace, or a blessed Beam in CHRISTS Palace: GOD hath passed upon *Adams* Posterite this sentence of Temporall Condemnation, *Dust thou art, and to dust thou shalt returne:* All of us (without some extraordinary Dispensation, as that of *Enoch* and *Elias* was) are liable to the same. 5 *Gen.* 24. 2 *Kings* 2. 11.

Secondly, through the contagion of originall Sinne; Sinne is the wicket that let Death into the World. 5 *Rom.* 12. *As by one man Sinne entred into the World, and Death by Sinne, and so Death passed upon all men, for all have sinned:* Sinne hath given Death much advantage and victory over humane nature, that the kernell of a Raisin, yea a haire in Milk hath choaked and killed a man, as it did *Anacreon*, * and *Fabius* the *Romane*, and layd him lower then the beasts of the earth, for they lie upon the ground, while he is layd under it.

Val. Max. lib. 9. cap. 12.

Thirdly, from the Matter whereof the body of man consists: The originall of mans body is Dust. 2 *Gen.* 7. *Homo ab humo*: Not any durable matter, as Marble and Rocks, against which the Winds

Winds blowing, and the Waves beating cannot prevaile, 7 *Mat.* 25. but like Dust before the Wind, 18 *Psal.* 42. *Wee dwell in houses of clay, whose foundations are in the dust*; *i. e.* in mortall bodies subject to corruption; which are crushed before the Moth, sooner and with lesse labour then the Moth is crushed, which is killed onely with a little touch. 2 *Corinth.* 5. 1. The Apostle calls it an Earthly house or Tabernacle; *For wee know that if our Earthly house of this Tabernacle be dissolved, &c.* 4 *Iob.* 19.

S^t. *Paul* who was a * Tent-maker, elegantly compareth our body to a Tent, and that in many regards. * 18 *Acts* 3. S^t. *Paul* exercised a handy-craft & wrought with *Aquila*, whose Trade was to make Tents of skins, then much in use in those hot countries. view Anot. on the *Acts*.

First, a Tent or Tabernacle is easily raised up, and as easily taken down and spoyled; so is our body by sicknesse or outward violence; come but one ill night, one little touch of a Feaver, some paine in the Side, or imperfection in the Lungs, come the stone in the Bladder, *Abijt illa universa Scæna*, all the Stage vanisheth.

Secondly, a Tent is a moveable House or Habitation; so are our Bodies, which are now like Tents pitched upon the Earth, but shall be hereafter transported into Heaven.

Thirdly, a Tent is foule without, and soild with Wind and Weather; so the Body and Outside of man is but vile, and contemptible, subject to blasts and stormes, exposed to all the violence of Nature.

Now that I may the better rivet the Truth into

your Minds and Memories, consider with me, that the walke of Death is Vniversall, not some men die, but all; all that have breath must lose it; and all that have life must leave it; as the Woman of *Tekoah* told K. *David*, 2 *Sam.* 14. cap. We must all dye; you a Soveraigne, and I a Subject; you a Man, and I a Woman, *We must needs die, and be as water spilt upon the ground, which cannot be gathered up againe*. Wee shall all be desperately lost; *I have seen an end of all perfection*, said Holy *David*, 119 *Psal.* 96. There is nothing so perfect on Earth but it hath an end; *David* had a sight of this; Happy are they which have *Davids* Eyes: It concernes us to looke into this matter; And God requires us to listen to the Proclamation of mans Mortality, that he makes by his Prophet, 40 *Isaiah*, 6. * *A Voice said cry. And he said, What shall I cry? All flesh is grasse, and all the goodnesse, the gracefulnesse, the glory thereof is as the flower of the field.* God would have the Prophet discover the Vanitie of all humane Excellency; to cry it in the Eares of the People; to make such a noyse, that might rouze a man that were slumbring, awake a man that were sleeping, move a man that were musing; so carefull is God that you should learne this Lesson; For,

* *Quia per nativitatem vivet in carne, per juventutem candescit in flore, per mortem arct in pulvere.* Greg. *in* Pi. 5. *Pœnitent.*

First, no Eminency of Office or Dignity can privilege thee, though thou sittest in the Chaire of Earthly Dignity, Death will pull thee thence: 82 *Psal.* 6. *I sayd yee are* * *Gods* [by Name, not by Nature] *but yee shall dye like men.* No Title of

* *Nuncupativè, non substantivè*

of Honour shall excuse you, die you must, and render an account, as well as other men. Wee have seen this Truth verified in our daies: Hee that made the Earth of nothing, can marre the greatest in a moment: *Hee bringeth Potentates to nothing, and maketh the Iudges of the Earth as Vanity.* 40 *Isa.* 23. *Hee poureth contempt upon Princes,* saies *Iob,* 12. 21. *And looseth the Girdle of the Strong*; *i. e.* For their VVickednesse and Tyrannie, He causeth their People and Subjects to contemne them.

Secondly, no Strength or Statelinesse of any Place or Palace can protect thee: * *Socrates* would live no longer, unlesse his Freinds could tell him of a place without the Territories of *Athens* where men never die: And it was a pretty Answer of *Hormisda* the *Persian* Ambassadour to *Constantius* the Emperour, demanding of him how he liked the Citie of *Rome*, with the *Amphitheatrum*, the *Capitolium*, and other such rich Monuments as were shewed unto him: *In truth I thinke it the most glorious Citie in the World*; * *But this onely pleaseth me well, that I see men die at* Rome, *as elsewhere.* So it may be laid of all other Eminent Places, and Renowned Cities, from which Death cannot be excluded: Enter it will upon thee; either at thy Gates with full force, or in at thy Windowes with great feare: There is no possibility avoid it, as the Prophet * *Ieremiah* from the LORD tells the Mourning-VVoemen who were usually hired at great * Funeralls

Xenoph. *in Apolog. pro Socrat.*

* *Id tantum sibi placuisse quod didicisset ibi quoq; homines mori.* Ammian. Marcell. *lib.* 16. Sigon. *de Occid. Imp. lib.* 6.

* 9 *Jer.* 20, 21.

* 2 *Chron.* 35. 25.

neralls to Mourne, and to make exquisite Lamentation, *Heare the Word of the Lord, O yee Woemen, and let your eare receive the word of His mouth, and teach your Daughters Wailing, and every one her Neighbour Lamentation*: 21 ver. *For Death is come up into our Windowes, and entred into our Palaces.* Our strongest places cannot keep it out.

Thirdly, nor the height of Honour or Estimation can priviledge thee from the fatall Dart of Death: The Rich mans Gold it cannot guard him; the VVise mans VVit cannot ward him; the Knowledge of Learned men cannot keep it out, their Skill cannot save them; nor the Arms and Trophies of Noblemen exempt them; nor the* Guard of Kings deliver them.

* *Pallida mors aequo pulsat pede pauperum tabernas Regumq; turres.* Horat. *lib.* 1. *Od.* 4.

Visuntur magni parva sepulchra Iovis.

* Paulus Jovius, *de vita Illustr.*

**Tamberlaine* the Terrour of the VVorld dyed with three fits of an Ague: And *Saladine* that that Mighty *Pagan*, which wanne the Holy Land from the Christians, in the height of his Pride and Ruffe, in the midst of all his Pompe and Glory, in the top of his Honours was surprised by Death; and the Solemnitie he had at his Interment was onely this, one carrying his Shirt or Shrowd one a Speare or Spade, crying,

* *Ha sunt reliquiæ Victoris Orientis.*

* G. Parad. *in Heroicis.*

This

This is all that Great and Mighty *Saladine* the Conquerour of the *East* carrieth to his Grave. You see then die we must; thou canst not withdraw thy selfe from it; no place can priviledge thee; no power protect thee; no strength defend thee. GOD alone hath an eternall Being, according to that expression of the Apostle, 13 *Heb.* 8. *IESUS CHRIST the same yesterday and to day, and for ever*; an Incomprehensible Being, an Independent Being. GOD alone can say, * *I am that I am, and will be what I have been:* Men may say nothing else, but I am, and shall not be: I am to day a fresh and lusty creature, perhaps to morrow smitten like *Ionahs* withered Gourd, or Palmarist, *Ionah* 3.7. To this agreeth the * *Lacedæmonian* Song consisting of three parts; The * Elder sang, *We have been strong, and are not now*; The Youth replied, *We shall be strong but are not yet*; The Middle-age sang, *We are now strong but shall not be*: All men must needs sing this note. Now I shall further demonstrate this unto you: And first from things above us, secondly from things about us: First, look above you, there you see the Sunne that glorious creature over you daily rising and setting; the Moon monethly waxing and wayning; the Stars shining, and anon shutting: What doth this but tell us, hold out unto us, that we who now rise must set; who now wax must wayne; who now shine and glitter must shortly shut and fall?

Secondly, look about you; * In your feilds and gardens, you see the Trees and Flowers now flou-

C rishing,

* 3 Ex. 14.

* Plutarch. * Quondam alij, nunc non, subitò crescentq; minores, Quorũ nec stirpem fata videre negant. * Vtq; notus frondes ad terram dejicit imas, post alias viridi producunt vertice sylvæ, sic genus humanum ruvsus crescitq; cadit-q; Glauc: apud hom.

riſhing, anon withered; Doth it not teach us, that we who now flouriſh muſt periſh? Looke to the Sea, now flowing and filling high banks, anon ebbing; Doth it not teach us, that our life which is now at full tide, muſt be at a low ebb; we muſt be emptied by Death.

1. Conſider the Apparell on your backs, the Gloves on your hands, the Shooes on your feet, the Meat on your tables; All teach and inſtruct us, that theſe bodies of ours which are kept alive by the death of other creatures, muſt at laſt yeeld to Death.

Conſider the ſeverall parts of your bodies.

1. Your Eies every night dying in ſleep, doe ſhew that we at laſt muſt ſleep in Death.

2. The Haire and Nailes calling for poling and ſhaving, tell us that the whole body muſt ſhortly be ſhav'd by Death.

3. The Stomach ſtill digeſting our meat, and craving for more, ſheweth the unſatiableneſſe of the Grave, which having eaten and digeſted our Freinds, gapes for us; and when it hath devoured us, will hunger for them that muſt come after us.

4. This very place ſheweth we muſt die; the action that we are abour, this laſt function of Charity to our deceaſed Brother, that it will not be long ere our Freinds muſt meet here, or elſwhere to requite our kindnes, by doing the like for us: My Text tels us we ſhall die. All things in this life make way for Death, that ſhe may triumphantly paſſe through the feild of this world, over the carcaſſes of her ſlain.

Thus

Thus Death rules on Earth, as Eternity in Heaven; there all live, here all die. The Dominion of Death is Vniverſall: 'Tis a Clock that alwaies ſtrikes; a Sword that alwaies executeth; a Snare which alwaies entrapeth; a Sea whereinto all Rivers run, wherein all Ships ſuffer wrack; a Paine which every one muſt endure; a Tribute which every one muſt pay; ſooner or later thou muſt taſte of Deaths cup; even in the furtheſt and faireſt path of Nature thou art not far from it; and the day will ſhortly come, when thou ſhalt live in the morning, and at night be dead. But I muſt looke into my ſecond Doctrine, namely, there ſhall be a Reſurrection, a Reſtitution of the body from the Grave. 'Tis neither totall, nor perpetuall: It ſtrikes upon the baſer part; *the body is dead becauſe of Sin.* Rom. 8. 10. We ſhall live again, none may deny it: All the people of God have a holy perſwaſion of this Truth; there is an impreſſion in them of their Immortality; this hath been a naile of the Sanctuary to keep them from deſperate diſtractions, to ſet them forward to Perfection, to make them undaunted in the terrours of Death: *Iob* was hereof perſwaded, * *I ſhall live againe:* He was undauntedly aſſured hereof; ſo aſſured that he would have it written, and how? Not in looſe Papers, but in a Book, *O that my words were written!* And not onely written, but *engraven*! and that *with an Iron-pen*, in lead, or in ſtone, to endure, not for a time onely, but for ever, for the ſolace and comfort of all the diſtreſſed Saints of God;

* Iob. 19. 24, 25.

David in his distresse anchored in this Hold; * *Verily I beleive to see the goodnesse of the Lord in the land of the living*: St. *Paul* was ravished with the assurance of life after death; his note ever after was to be dissolved, * ἀναλῦσαι *I desire to be dissolved*, or resolved into my first Principles, or to be discharged or released out of the prison of my body, that I may presently be with CHRIST my Saviour in Heaven, in rest and in blisse.

* 27 Ps. 13.

* Phil. 1. 23

View Annot. in Philip.

Now a word or two of my third Doctrin, and I shall make Application. A Change will come, and we must daily expect it. We are all desirous of Change; *Adam* would be changed, 3 *Gen.* He had enough Wisdome, he would be as wise as his Maker: And * *Absolom* would be changed, hee would sit in his Fathers Throne, and of a Subject become a Soveraign: *Solomon* would have change of Wives, 1 *K.* 11. 3. 700 whom he solemnly married: The *Israelites* would change *Samuel* for *Saul*. 1 *Sam.* 5. 8. And the food of Angels for the flesh-pots of *Ægypt*. 11 *Numb.* 4, 5, 6. Men affect alterations, choppings and changes, but we seldome or never remember the great Change of which the Apostle speakes, 3 *Phil.* 21. *Who shall change our vile bodies*, or τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, the body of our vileneſſe, *that it may like unto His glorious body*, or the body of his glory. We never think of this Change. O the glorious estate that a child of God shall be transchanged into! this corruptibilitie and mortalitie shall be changed into incorruptibilitie and immortalitie: But I will fall upon

* 2 Sam. 15.

Beza Annot.

upon the Application of these Points; Application being the Life of Doctrines. The use in gerall that we are to make of all this precedent Discourse, is to prepare for Death and Dissolution. We read in *Solomons* distribution of times, that **there is a time to be borne, and a time to die*; but of no time to live; as if our Birth bordered upon our Death, and our Cradles stood in our Graves. That Death therefore may not surprize you as it did that wicked **Cæsar Borgia*, think upon it, 1. Seriously. 2. Rightly. 3. Seasonably.

Application.

* Eccl. 3. 2.

* *Adversus omnia pericula me munivi prætergquàm adversus mortem, &c.*

1. Seriously.

1. Doe it Seriously; this doe by laying it to heart: * *This is the end of all men, and the living will lay it unto heart*: [to the very heart of our heart] We must not lay it to our Eyes to gaze upon it; nor to our eares to heare of it; nor to our tongues onely to discourse and talke of it, O such a one is dead, such a one is gone to his long home: but we must apply it to our hearts; ruminate it in our minds, rivet it in our memories, ponder it in our meditations, suffer it to make a deep impression in us: And that for these reasons:

* 7 Eccl. 2.

* He that thinks seriously of his death, will be very circumspect in his deeds: Men will not be such traders in Sin, such drinkers in of Iniquity; Religion and the Waies of GOD will not be so slighted; set before thine eyes the picture of Death. A serious thought of thy Death, will help to drive evill thoughts out of thy heart: *Mortem cogitare est vitiis omnibus renunciare*: 'Twill divorce thee from the World; 'twill alienate thy affections from

* *Qui consideravit qualis erit in morte, semper fit timidus in operatione.* Lud. Granat. Morb.

from things earthly; this pricketh in the right veine.

2. The thought of Death will make you leſſe worldly; you will not be ſuch drudges to the world: Now thou art like a Mole over head and eares in earth, anon comes Death like a Mole-catcher and takes thee up. The * Rich man had Goods for many years, but not many years for his Goods: Death will turne thee empty into thy Graye, as Carriers turne their horſes into a dirty Stable with a gaulled back, and thee perhaps with a gaulled Conſcience. Now thou mayſt ſtate it, and ſtout it out, but ſhortly death will make thee ſtoop: Now you may feed your unſanctified deſires, but you ſhall have at length your full deſerts.

*Luke 12, 19, 20.

3. Thinke of thy death, and it will take thee off from all thy unjuſt dealings: VVe ſhould not have ſo many Oppreſſours; there would be leſſe wrongs in the world: A heavy Judgement hangs over mens heads becauſe of oppreſſion and violence: Nay thy Conſcience will one day rebuke thee; at thy death it will trouble thee. * I have read of a Great man in this Land, by whom a poore VViddow was exceedingly wronged, and put from her houſe and home, and conſtrained to make an old Oake her beſt harbour; But when he came to die, he was ſo affrighted, that in horrour of mind he often exclamed, *O the Widdow under the Oake! O the Widdow under the Oake!* In the midſt of your Ruling remember your Reckoning:

*In Barons Wars.

He

He that thinks upon his death seriously, will be afraid to get his goods wrongfully.

4. To think of Death will greatly humble thee; nothing so powerfully treads down Pride as this: Consider that thou art but a dead man, and thy body be it never so strong or beautifull is but a lodging of Death; thou art but a rotten creature; yea, *vermis crastino moriturus*, a worme that must dye to morrow: So oft therefore as corrupt Nature stirreth up thy heart to Pride, because of the flowers of beauty and strength that grow out of it, let this humble thee; thy flowers, O man, cannot but wither, for the root from which they spring, namely the body, is dead already.

Secondly, thinke of thy death Rightly: Send out the scouts of thy heart aforehand; And that for these reasons: 2. Rightly.

1. To discover the Power of Death.

2. The Perill of Death.

1. The Power of Death: Great is the Power of Death; 'tis unresistible; thou art not able to encounter it: Art thou able to withstand the Messenger of the Almighty? No: Death is an Iron-hammer that breakes us all to peices, as so many Potters vessels: Death comes upon the Wicked as *Iehu* came upon *Iehoram*. 2 *K.* 9. *v.* 23, 24. He made with all speed to his Chariot, thinking to fly away, but in vaine; for the Arrow of *Iehu* overtooke him: So when men with all speed run to their Chariots, *i. e.* to their refuges of vanities, the dart of Death surely overtakes them.

2. To

2. To discover the Peril of Death: O there is a great deale of peril and danger in Death! Death will be very terrible to an unregenerate man: Art thou a Swearer or a Drunkard? 'tis the Devils Serjeant to arrest thee, and carry thee without baile to the prison of utter darknesse. It is Satans Cart to carry thee presently to execution in Hell.

3. Seasonably. 3. We must think upon it seasonably, timely, and in due season: Think on it while we are young and strong: Remember thy death in the daies of thy youth, in the daies of thy strength, before sickneſſe and weakneſſe seize upon thee: Lay not the greatest burthen on the weakest beast: Adjourne not the longest journey to the shortest day: A whole life is but short enough to provide for Death. We are a week providing for a Feast; a moneth preparing for a Wedding; three moneths deliberation about a Bargaine; And will we make no provision, no preparation for this aforehand? We take time to make provision for the buriall of the dead; And shall we take no care to provide for Death it self? Many men never think of Death, untill Death come and take away their thinking. Think upon it I beseech you in season, whoever thou art that heareſt me this day; whether freind or foe, stranger or familiar, be not deceived; the great God of Heaven and Earth, the great Determiner of time and daies, hath allotted thee such a portion of time which thou shalt not passe: Death * mounted on his pale horse is posting towards thee: Here is not thy abode nor rest, thou dwelleſt

* Rev. 6. 8.

in

a House of clay; in a Tent pitch'd up to day, and removed to morrow: Thou art a Didapper peening up and down, in a moment depart thou must and be gone, God knows how soon.

First then, this may teach us watchfulnesse, we know not the hour goe; let us watch every houre: We know not the hour wherein Death the Lords Handmaide with the broom of sickness or sorrow will sweep us away, as the maide doth the spiders house.

2. It may teach us to provide for things Eternall, what ever becomes of Temporals; for Death will strip us of all.

3. Labour to bid Death welcome: How shall I doe this?

First, follow the precious Counsell of *Christ*; * *Lay up Treasure for your selves in Heaven:* Which are Workes of Pietie, and Deeds of Charity; they will comfort you in Death, and accompany you to Heaven. * *Mat.6.20*

2. Looke earnestly to things that are above; To GOD, to IESUS CHRIST who sits at Gods right hand, carrying on the great worke of Mans Redemption. So did * *Stephen*, in that extraordinary vision he saw the admirable Glory of *Christ* in Heaven. * *Act.7.55*

3. Live after the Laws of the new *Jerusalem*; become a new creature; be borne againe; he that is borne but once, shall die twice; and he that is borne twice, shall die but once.

4. Labour to get an assurance of the forgive-

neſſe of thy Sinnes: Labour to finde God reconciled unto thee: Labour to feele the power of CHRISTS Death, and the vertue of His Reſurrection.

5. Live in all good Conſcience: they that live in all good Conſcience till their dying day, ſhall depart in abundance of Comfort at their dying day: Get a good Conſcience, and keep a good Conſcience, that when thou ſhalt come to die, though thou want the benefit of a comforting Miniſter, thy Conſcience may ſupply the place of a comforting Miniſter, and may be the ſame to thee as the Angell was to CHRIST in His Agony; and miniſter ſuch comfort unto thee, as may make thee ready for joy to leap into the grave.

Laſtly; be willing to die; feare it not, *IESUS CHRIST* was once among the dead; thou muſt follow him through the horrours of the grave. Art thou a child of God? Haſt thou given up thy Name to *IESUS CHRIST*? Though Death invade the naturall powers of thy body, and ſuppreſſe them; though Death breake in upon this lodging of clay, and demoliſh it to the ground, yet be in no wiſe daunted; thy death is but like the renting of * *Ioſephs* garment from him; the man of God fled, and left his garment in the hand of his Miſtriſſe: So a child of God eſcapes out of the hands of Death without danger; he leaves his garment in the hands of Death, *i.e.* his body, which like a garment, the longer we weare it will be

* *Gen.* 39.

* *Vivendo decreſcit tranſeundo meritit.*

be the worse for wearing: The dissolving of the body to the man of God, is but the unfolding of the Net, and breaking open the Prison, that the Soule which was prisoner may escape. Here is notable comfort for the man of God; He hath a life in him which no death can extinguish; though the body descend into the grave, the Lord will take it out againe, He will not leave it in the grave, neither cast off the care thereof, but shall watch over the dust therof, though it taste of corruption it shall not perish in corruption: The Holy Ghost who dwelt in the body, shal be unto it as a Balm to preserve it to Immortality: This same flesh, and no other for it, though it should be dissolved into innumerable pickles of dust, shall be raised againe, and quickned by the omnipotent power of the eternall Spirit of GOD.

I now come to the Occasion: Something I shall say of this deceased Gentleman, here arrested before our eyes for a debt of Nature. I shall not praise his Birth, nor his Education, nor his Profession; but as * *Hierom* said of *Marcella*, that godly Woman, *Nihil in illa laudabo nisi quod proprium*; I will praise nothing in him but what was proper and peculiar to him. *Occasion*

*Hierom Epitaph Mar.

Consider him as a { Man, Husband, Christian; }

And we shall find him a patterne worthy imitation.

1. Consider him as a man: As a man he had his Infirmities; *For Lord what is man?* 8 *Ps.* An infirme fraile creature; many and great infirmities we labour under as we are men: We have strong Corruptions in us; as we are men we can doe no thing but Sinne: Yet this I may safely deliver of him, that he kept himselfe (or rather GOD by His Grace kept him) from those Sinnes against which Holy *David* prayed, *Lord keep thy servant from presumpteous sinnes*: Wee are are naturally prone to great sinnes; he was not a strong Sinner: O the strength of sin in our daies! Notwithstanding Admonitions, Iudgements, Mercies, men goe on still in sinnes: No reformation, no amendment; we were sinners before the Wars, and we are sinners still: He was none of these.

* *Ps.* 19. 13.

2. Consider him as a Husband: And there he observed the rule of the Apostle, * *Husbands love your Wives, and be not bitter against them*: He lived lovingly with his Wife in the sacred Conjunction of their GOD six and thirtie yeares together. Children he had none that lived; but a chearfull respecter of them whom Law and Love had made his own: No Lyon in his house, no Tyrant among his servants; freindly, affable, courteous towards his Neighbours; observing another precept of the Apostle, * equalling himself to them of low degree, whereby he gained love, and lost nothing of his reputation.

* *Col.* 3. 19.

* *Rom.* 12. 16

3. Consider him as a Christian: And so hee was;

1. Peaceable.

1. Peaceable.
2. Humble.
3. Charitable.
4. Devout.

Foure most infallible evidences (as I take them) of a true Christian, and a Sanctified heart. His Devotion towards GOD was not onely publique, but private: He was carefull to set up the duty of Praier in his Family; for he had often heard from my mouth, that Families as well as Kingdomes were cursed, that called not upon the Name of the LORD. And truly, GOD will visit private Families, as well as publique States: GOD will lay His Axe to the root of an unpraying Family, as to the root of an unpraying Kingdome. O set up the duty of Prayer in your Families, that they may be GODS Families. Many men rise in the morning like the wild Asse to their prey, to their trade, to their businesse, and they lie downe at night, as Dogges doe in their kennels; they call not upon the Name of the Lord. I never knew a praying Family, a Family of much Sin: Prayer doth break the power of Sinne in a Family, and weakens the Kingdome of Satan in the hearts of Gods people. I have been often called to pray with his family; I doubt not but GOD hath in mercy accepted the services of his poor servants. He had a weake and crazie body, but GOD gave him a religious mind in so great weaknesse of body: He was born for the good of Many: Most liberally he remembred the poor; both in his life

time giving often privily many large gifts to his poor Neighbours, when he saw them in want; and at his death bequeathing ten pounds to the poor of lower *Tooting* in *Surrey*, where he dwelt; and fifty pounds to the poore of *Kingston* upon *Thames* where he was borne (and both his Father and Mother, and his elder Brother and Sister with himselfe now lie buried) to be distributed among them the next yeare after his decease: Yea in his life time, according to a former promise made to his loving Brother in Law, Mr. *Abraham Colfe*, Minister and Pastor of the Church of CHRIST at *Lewisham* in *Kent* near *Greenwich*; and as a farther testimony of his love to his loving Wife *Elizabeth* sister to the said Mr. *Abraham Colfe*, he did from the 25th. of *March* 1642. now almost nine years past, give six pence every week weekly on every Lords-day in every yeare yearely to six poor people of *Lewisham*, being of honest life and conversation, and chosen by the Minister Incumbent, and Officers of the Church and Parish, to be distributed at the publique Church, they being in health, at the end of the Sermon before noon: And also at his death hath given by Will thirty pounds to purchase lands for the perpetuating of the said gift to six poor people of *Lewisham* in like manuer successively for ever. Also he bequeathed great Legacies, to the value of above two thousand pounds, to his poor kindred, freinds, and servants. As GOD gave him Riches, so GOD gave him a rich heart. O this distribution of Wealth is the onely

onely thing! This breaking of Loaves among the needy! This casting our Bread upon the face of the waters! *Eccles.* 11. 1. Men think laying up the way to be rich, but *God* thinks laying out to be the way. The loynes of the poor will blesse you for your Liberality. I see the faces of many rich men; I know not the frame of your hearts; I know not the bias of them: This I know, that the clouds that are full poure out raine to refresh the earth; so the rich that have abundance must distribute it liberally. Now for his sicknesse: terrible was his disease, of the stone in the bladder; wherein were found twelve stones weighing above six ounces, w^ch put him to strong Out-cries; Out-cries for the Lords Mercy, Out-cries for pardon, deep acknowledgements for his great, and many sins, God had layd great paine and torment upon him. I never heard him repine, nor charge GOD foolishly: He was patient, and pray'd for patience; *Lord give me patience to suffer thy good will and pleasure*: He died praying even when death shooke him by the hand; his Prayer was, *O FATHER, SON and HOLY GHOST, O Blessed Saviour and Redeemer have mercy upon me.* Thus lived and dyed this worthy Gentleman: The Garment which he wore of borrowed earth, he hath left to be restored to the earth againe. I forbid not his Freinds to lament him: We may lament the dead, but not the estate of the dead: *CHRIST* sorrowed for his Freind *Lazarus*: But my counsell is, let not the Temple of GOD be over-sad:

Dolore cal cu i misere expirauit.

Job 22.

And

And as the Apostle adviseth, * *Sorrow not without hope for him that is asleep*: Hee is but a sleep, his Grave his Bed; hee shall awake as sure as he lay down; yea more fresh and glorious in the great Day of Resurrection.

[*]

* 1 Thes. 4. 13.

FINIS.